THE LORD'S ARM STRETCHED OVT IN AN Anſwer of Prayer:

OR,

A true Relation of the wonderful Deliverance of JAMES BARROW, the Son of *John Barrow* of *Olaves Southwark*, who was poſſeſſed with Evil Spirits near two years.

The diverſity of Means uſed, with the Way in which he was delivered.

Publiſhed by me, *John Barrow*.

O Thou that heareſt Prayer, unto thee ſhall all fleſh come, Pſal. 65.2.

He will regard the Prayer of the Deſtitute, and will not deſpiſe their Prayer, Pſal. 102.17.

And all things whatſoever ye ſhall ask in Prayer, believing, ye ſhall receive, Mat. 21.22.

LONDON, Printed in the Year, 1664.

The PREFACE to the READER.

Chriſtian Reader,

MAny may be ready to judge, that this wonderful and merciful manifeſtation of God's Power and Goodneſs in the delivering my Child from ſo great an Evil, doth ariſe rather from oſtentation, than from any real cauſe I had to publiſh the ſame: for I know, that it was in all Ages, the deſign of Satan to put an odium upon the beſt of works that have been done in the world. Hence it was ſaid of Chriſt, that he caſt out Devils by Beelzebub, the Prince of Devils, *that by that means the Jews might hide from the eyes of the People, the Goodneſs and Power of God, which was plainly ſeen in what Chriſt did. Things of this nature will not paſs without cenſure.*

Such is the reigning power of Satan in the hearts of many at this day alſo, that a work of this kind will by them be ſtigmatized, and the perſons alſo that God made uſe of as inſtruments in his hand to do it. I therefore thought it meet, to give the Reader *to underſtand, that my end, in the publiſhing of what God hath done for me, in taking my Child out of the hands of Satan, is not the lifting up of my ſelf, nor thoſe men that wreſtled with the Lord for me; God who knows the ſecrets of all hearts, knows it: but that he alone might have the glory and praiſe of ſo great a mercy, to whom I deſire to give it, and to no other but him alone, which is the main reaſon why I make the world acquainted with it; for ſhould I conceal ſo great a Mercy, it would be ingratitude in me.*

Another reaſon that hath induced me to publiſh what hath been the Lords doings, is, that others might be ſtirred up to praiſe the Lord with me, who is a God hearing prayer; of whom we may ſay, as once Moſes *did,* Who is like unto thee, O Lord, amongſt the gods? who is like unto thee, glorious in Holineſs, fearful in Praiſes, doing Wonders! *Exod.* 15.11. *for ſurely it would not only be ingratitude in me to the Lord, to conceal a thing of ſuch weight, but it would accuſe me of want of love to other Chriſtians, who may thereby be not only occaſioned to praiſe the Lord, but encouraged to ſeek the Lord in all their ſtraits, forſaking thoſe vain, if not wicked proceedings of ſome, who by Charms, think to deliver from the power of the Devil, as will appear in the following Diſcourſe: for I my ſelf indeed, being no otherwiſe, nor no better informed, endeavoured the help of my Child by ſuch means, as I have now cauſe to repent that ere I made uſe of them; but the Lord was pleaſed at length to let me ſee my folly therein, after I had ſpent and waſted that little eſtate I had, as is well known to many: therefore what ends I ſhould have in what I do, may be eaſily diſcerned by the Wiſe.*

I know there are ſome tongues that will not be wanting to ſlander me and my Child with diſſimulation, though it is well-known by many it was no ſuch matter, neither can it be in reaſon ſo judged; ſeeing there was no profit made thereby, but as I ſaid, it was to the impoveriſhing of me and mine. Whatever is ſaid by any, ſhall not I hope trouble me, I having a good Conſcience. I bleſs the Lord my Child is now well, and hath continued ſo ever ſince the Lord was ſought to. Bleſſed be the Lord; let all his Saints bleſs him with me.

John Barrow.

The Lord's Arm ſtretched out in an Anſwer of Prayer, &c.

IN *July*, 1661. was the beginning of the lamentable and deplorable trouble of my poor Child, who was then taken ill after this manner following.

His Mother, my Wife, bad him read his Book, which he did; and after he had read a Chapter, he was taken with a violent burning, ſo great, that we thought it would coſt him his life. In this condition he continued about a week, at the end whereof, being on his Legs again, he would walk up and down the room, throwing his hat from his head, laying his hands under his belly, and ſcreeking out lamentably, forty times in a day or more; this laſting ſome eight or ten dayes, he was afterwards taken in another manner: as he walked about the Chamber, there was heard a croaking in his throat, very ſtrange to them that heard it, which continued eight or ten dayes, or thereabouts.

Suddenly after this there appeared Rats to him, and Cats with Rats in their clawes, dancing them ſometimes coming (as he ſaid) with glaſſes of Sack in their clawes, and Paſties, offering them to the Child, but he refuſed to receive them, and threw things at them; then they would demand his Soul, bidding him give it to the Devil, but he refuſed to condeſcend to them. They told him when his Father and Mother was gone forth, they would come and dine with him at the long Table; after which time he could neither eat nor drink, except he did firſt go behind the door and ſing, with his hat off; otherwiſe what he eat or drank would not go down, but endanger the choaking of him.

Suddenly after this, he was taken above thirty times in a day both lame, dumb and blind, continuing ſo for a time. After this, I no ſooner went out about my imployment, (which lay abroad) but he would be caſt upon the ground with a great force, inſomuch that I could not otherwiſe conclude but it muſt be done by the malice and power of the Devil. When he was upon the ground he would ſtrike himſelf upon the face with all his force, to the great amazement of the ſpectators, which were ſeveral Friends of mine that came to ſee my Child, hearing what condition

condition he was in, by reaſon of whoſe coming, as we ſuppoſed, he was changed into divers and ſeveral actions; for the more they came to ſee him, the more his fits came upon him, which we perceiving, deſired them to forbear coming; they did ſo, and then his fits abated.

After this he was confined to a certain ſtool that was in the houſe, inſomuch that if any one elſe did ſit down on that ſtool, he would be thrown flat on the ground, as it were dead, and not ariſe as long as any one elſe did ſit on the aforeſaid ſtool.

At a certain time going to a Neighbours houſe he carried this ſtool with him, becauſe he could ſit upon no other; ſome friends and acquaintance of mine being deſirous to ſee the Boy, came to my Neighbours houſe where he was; they were no ſooner come in but he fell into the ſame fits, uſing the ſame action as is above related: At the end of which fits, he ſaid he would go home to dinner, which accordingly he did, and at his going, he bad that none of them ſhould ſit upon his ſtool, if they did, he told them he ſhould know it. The boy being at home at dinner fell down flat on his back, ſpreading his arms much to my admiration; but ſuddainly he got up and ſaid, *I know that ſome body hath ſat upon my ſtool.*

When he was about to eat (according to his accuſtomed manner) he went behind the door to ſing, but ſaid he, *I will not ſing*, (at which time he was like to be choaked with his food) as he often would ſay, but till he did ſing he could not ſwallow one bit. After he had ate he went again in haſte to the Neighbours houſe, where my Friends were ſtill waiting for his coming; as ſoon as he came, he told them, *That ſome of them had ſat upon his ſtool*; they ſeemingly denyed, but he confidently affirmed, *they did*; which at the laſt, they that ſate thereon did confeſs, and wonder how he ſhould know it. After this he would walk up and down in a frantick manner with a hammer in his hand, often calling upon four perſons, *viz. Sam. Man, John Sames, Mol Williams, Mary Prett*; ſaying, *Mary, O Mary, O brave Mol, I'll fit you Mol*, often throwing the hammer behind the door: Thus he continued part of the day calling over the aforeſaid Names. Many asked me when they heard him, Whether I knew any ſuch? My anſwer was, *I knew none but I ſuppoſed they were ſuch canting names ſuitable to him that taught him, and cauſed all the reſt of his troubles.*

At another time as he was ſitting at a Table, he had gotten paper, a pen, and ink, and a pin; I ſeeing him have a pin, askt him, what he would do with that pin? he anſwered not, but hung down his head as though he had been aſhamed; I then ſpake haſtily to him, and took the pin from him, at which he fell a crying; with that I asked him again,

what

what he would do with that pin? then he asked me, *whether God were not above the Devil?* I said, Yea, God is above the Devil, he told me then, he must write down that: I would not be so put off, but would know what he would do with the pin, but no answer could I get for a while, at length he told me there was a young man, that prayed with him, and told him, that if he would go with him to such a place in the Country, that then he should be well. This was all I could get from him, supposing these put offs were of the Devil, who would not suffer him to tell me what he would do with it.

At another time he sate with his legs across; I went to him and pulled his legs asunder, with that he fell a screeking out, and called for his mother to pull off his hose and shoes, which she did, and found his legs and feet so cold, that there was no heat at all to be felt in them; my wife then applied some warm clothes to them, but the boy seemed to be in extream torture, crying out in a very lamentable manner for three quarters of an hour, *O what shall I do! O what shall I do!* &c. at last he called for his hose and shoes to put them on again, but could not by reason of the pain he was in; but so soon, as by our help, they were got on, he presently was well, and leaped up and down the room as at other times.

At another time as he was sitting in the yard on a block, a Rat did appear to him (as he said) unto which he was heard to say, *Satan, thou must be burned in hell fire, and all that do obey thee*, often rehearsing these words: and further said, that Christ was manifest to destroy the works of the Devil. Neighbours coming in, and hearing these sayings, and seeing his actions (for he sate fillipping with his fingers) did very much wonder at it. He said moreover, the Rat told him he must go up stairs, and play with his pretty Rat there; and up stairs he would often go: He also had a little box with single money in it, which would sometimes be forced out of his hand, which he would strive to take up often, repeating these words, *I will not sing, I will not sing*, but could by no means take it up, except he did sing.

He had many times very strange actions, sometimes after this, and sometimes after that manner, as running up and down the house with his hands to his ears, and hopping, as though he were mad: sometimes he would sweat very much; and sometimes he would labour and strive, as if he had been ready to be choaked, with some thing that did rise in his throat: sometimes he would be confined to a place where my servants were at work, in which place he would lye down with his back upon a board, stretching forth his arms, and beat himself on the face and head as hard as he could; and this he would do often in a day, rising very much like a Changling. Diverse times as we did walk abroad together,

ther, he would be taken with lameneſs, his limbs hanging down, inſo-much that I was forced to bring him home in mens arms: Sometimes he muſt be drawn behind a door in a chair, and there be forced to ſing, &c.

One thing more is very obſervable, that when I did ſet him to read, he could not utter the name of God, nor of Chriſt, but any other words he would ſpeak very well. Moreover, if any other did take the Bible, and mention the word God or Chriſt in his hearing, he would roar and cry, making a hideous noiſe.

In this great extremity, I knew not otherwiſe what to do, but to apply my ſelf to Phyſitians and Aſtrologers, and ſuch-like men, for help, but could meet with none from them; at length after I had made uſe of them, one *John Hubbard* was commended to me, and he and another with him came to my houſe; I asked him, whether he could do my Child any good? he ſaid, *Yea*, he was not the firſt that he had medled with in that condition, for he told me that he was bewitched: I asked him what I ſhould give him? he ſaid, he muſt make no bargain, for the Witch had power over him to come again: yet notwithſtanding, he went on, and uſed many fopperies and charms, as hanging papers about his neck, and putting quils under the door, with quick-ſilver, and ſuch kind of ſtuff, which did him no good, and ſo I told him, he coming often to my houſe; then he told me he muſt uſe ſome ſtronger means, and that he had learned more experience; thus he kept me in ſuſpence half a year: after this he would have the Boys hair cut off from his crown in a round circle, alſo the nails of his fingers and toes muſt be pared, then he muſt go to an Oaken-tree, and the Boy with him, three or four miles off, taking ſome oaken boughs home with him, which boughs he put to the ſoals of his feet, and ſome about his belly, and other places about the houſe; the Boy muſt ſleep with them all night, and then take them off the next morning; then he muſt go to the tree again, taking with him a mallet and an augor, and a wooden peg, and a hammer; the augor was to bore a hole to the heart of the tree, the hair of the boys head, and the paring of his nails, were to be rapped up in a paper, and rammed into the hole he had made, and the peg was to keep it in; which did ſignifie, as he ſaid, that the Witch would be forced to come every morning and evening to that tree, and that would weary her, and then ſhe would come and compound with him: he ſaid moreover, the Witch did come to him, and askt him, why he did torment her ſo? But my Child being never the better, I ſeeing all was but a cheat, I left him.

After all this, I uſed the advice of Doctors, Aſtrologers, and Apothecaries, from whom he took Phyſick; and at laſt there was ſomething came

came up in his throat, which made him vomit, to the ſad admiration of the beholders, which held him about three quarters of an hour, and at laſt he gave a groan, and a great deal of water came forth of his mouth, and nothing elſe as we could ſee : at length he came to himſelf, and continued well for about three months. The Boy deſiring to go forth to be Apprentice, I accordingly provided him a Maſter, with whom he was near half the three months that he was wel : but being at a certain time in his Maſters Garden, his fellow Apprentice being there with him, he told him, that he knew he ſhould be mad ; his fellow Apprentice asked him why he ſaid ſo ? he told him that a Rat appeared to him often times : the next day, about the ſame hour, as near as could be computed, the Rat entered into him ; the news was ſent to me, which was very unwelcome : I went the next day and found him in bed, looking and acting like a Changling, I cauſed him to riſe and put on his clothes, and a very good dinner was provided, but not a bit could he eat: his Maſter deſired me to take him home with me, leſt he ſhould be ſtarved ; which accordingly I did, and then he did eat. In a ſhort time after I carried him to his Maſter again, but nothing he could eat there ; his Maſter then brought him to me again, and told me, he knew not what to do with him : his Maſter was no ſooner gone, and left him with me, but the Boy turned his face to the wall, and whiſpered, and ſtraightway came to himſelf, ſaying, *How came I hither? I thought I had been at work.*

Then I counſelled him to be a good boy, and go home to his Maſter, and ſhew himſelf a wiſe lad ; he then went home to his Maſter, and fell to work, but that laſted not long ; at length his maſter was very haſty with me, ſtill asking me what he ſhould do ? but I could not well tell, neither could he, which cauſed a difference between us ; but at length his Maſter told me, that he heard of a man which came from *Ireland*, that cured all diſeaſes ; which I did not believe, becauſe he was a *Roman* Catholick ; yet nevertheleſs, he perſwaded me to carry the boy to him (his Maſter being a traveller, and acquainted with the Catholicks) which I did, and was no ſooner come, but they pulled out their Croſſes, and put them behind the boys head, which the boy not ſeeing, fell a roaring ; they conceiting it was the Devil that roared at the Croſs, as at a thing he could not endure.

Forthwith my ſelf, the Boy and his Maſter muſt go before the Lord *Abony*, we coming before his Lordſhip, one of his ſervants drew forth a Croſs or Crucifix ; at which the Boy roared as aboveſaid ; I told the Lord *Abony* I would relate the heads of the Boys trouble, but that I feared neither my Memory nor his Patience could bear it. He bid me go on and he would hear me ; then I declared to him the whole matter,

which after he had heard, he gave me a Ticket to carry to the aforesaid Gentleman at his lodging; But things falling out contrary to our expectation, he being at that time at St. *James's*, we went thither, found him and presented the Ticket to him, which when he had read, he bad me bring the Lad into the Queens Chappel, there being more than 500 impotent people, as dumb, lame, blind and the like, yet he medled with none of them, onely read his *Ave-Maries*, *Creeds* and the like. Then he called for a Pot of *Holy-Water*, as they call it, and kneeled down with his Friars, and rising up again, he called for a Ribband, Brimstone and a Candle, the Ribband he tied in three knots about my Boys neck, then takes a piece of paper and burneth the Brimstone under his nose, speaking several words in Latine three times over; The Boy all this time roaring and stamping at their Altar, being so outragious that three or four men were fain to hold him, and as much as they could do. There were several Countesses, Ladies and Gentlewomen (as I supposed them to be) who beholding the Boy, wept sorely. The place being very full of People, this thing was soon blazed all about *Westminster*; forthwith the Boy spake, who had been dumb ten or twelve days before. Then the Gentleman asked the Boy what he did see? Who replied, *A Rat*. He asked him which way the Rat went? The Boy said, *Towards the Priest*. With that the Lord *Abony* presented the Boy to me, and bad me bring him in at another door, which I did; many Friars flocking about me, bad me make the Boy a Catholick: *I told them I was not such a Fool as he that was at their Altar, who promised them that if they cured him of his stuttering speech, he would become a Catholick.* Then they asked me what the Boys Name was? I told them, *James*. They said to the Boy, *James, pray to St. James*. I asked them what rule they had in Scripture for that? *They told me in the time of the Law Angels did worship the Patriarhs*. I told them those were but Salutations, and desired them to turn to the *Revelations* and read that passage between *John* and the Angel; when *John* would have worshiped him, the Angel would not suffer him, but said, *See thou do it not, for I am thy fellow servant; worship God*. Then they urged the sayings of their Fathers, as they call them, which is their usual way, leaving the Scriptures. I told them if they would stick to the Scriptures, I would confer further with them, but they would not; so we ceased.

But to proceed, by that day seven days the Boy was as bad as before; but in the mean time there was great joy amongst them, they supposing they had wrought a Miracle. Priests and Jesuites, *&c.* came to see the Boy, bringing their Crosses, Holy-water and Ribbands, which the Boy mocked at, holding his two fingers across, and laughing at them.

One

One of them endeavoured to put a Ribband about his neck, but the Boy would not let him; which when he ſaw, he ſwore, *Damn him*, and fell a curſing.

But afterwards they hearing the boy was as Bad as ever, their joy was turned into mourning. The Lord *Abony* ſent for me, but I denying to come, he ſent for me again by one of his chiefeſt Gentlemen, to deſire the Boy might come again to the Prieſt, that he might touch him once more; at which I gave him a flat denyal, and told him that I had no faith in the thing when I was at their Altar. The Boyes Maſter being deſirous he might go again to the Prieſt, ſent for him; I could not deny ſending the Boy to him becauſe he was his Apprentice, but ſent him: His Maſter ſent me word he would carry the Boy to the Gentleman again, for ſaid he, *If he do him no good, he can do him no hurt.* I asked counſel of ſome friends what I ſhould do in this matter? They ſaid, 'twere good I ſhould ſee what became of the Boy, and to let him try what good could be done him. Whereupon I did go, it being the firſt day of the week, a Coach was provided, and we came to the Gentleman; coming into the room where he was, he looked on the Boy as he uſed to do, then opened his Book and read Prayers, calling for a Ribband, Brimſtone, and a Candle as he had done before, with his Holy-water, throwing much of it at the Glaſs Window; the Boy all the while roared, making a hideous noiſe, ſtamping with his feet, having a croaking in his throat contrary to nature; he uſing his ſtuffe as aforeſaid, the Boy groaned, and then ſpake to their great rejoycing. Then the Prieſt came and delivered the Boy to me, and told me, the Boy was Bewitched, that I had ill Neighbours, and bade the Boy go to his Maſter, and not go home to me, for that would be ſafeſt for him. But this charm laſted but twenty four hours, for then the Boy was as bad as before. I further conſidering with my ſelf what I ſhould do in the thing, being toſt about by the opinions of men, beſought the Lord to direct me what to do, for I had ſinned in treading theſe by-paths. At laſt it came into my mind, that *Faſting* and *Prayer* was the onely means to be uſed in this caſe, that Scripture being ſet upon my heart, *This ſort, or kind, cometh not out but by faſting.* I conceiving it might be ſome evil Spirit, or Spirits, he was poſſeſſed with, by the malice of ſome Witch, I craved the advice of godly Miniſters and Friends; among the reſt one of them told me, it was a difficult thing, and bad me get four Miniſters and four Doctors to conſult with; then I went to two more, and one of them deſired me to go to another, that was a learned Doctor, who heard me repeat the heads of all theſe things, with much admiration. I told him that ſome People ſaid the Boy diſſembled; but I ſaid, I did perceive it was the craft and malice of the

Devil. He pauſing a while, told me, that it was his thoughts alſo, and called for the Boy, and told him, he knew he was a diſſemler, the Boy making faces, mocks, and wry-mouths at him: The Doctor told him, he could take him up into his Chamber, and ſhew him the appearances of Spirits: I deſired the Doctor he would do ſo, and I would ſtay below; but, to put me off, he called for a Latine Bible, and read ſome words in latine to him; with that he told me, that thereby he knew he diſſemled, becauſe he did not roar as at other times, when the word God is read in Latine. I deſired him to put the Boy forth, and I would talk further with him; the Boy was cauſed to withdraw, then ſaid I, Now Doctor, you and I are here, I muſt tell you plainly, the Devil is too cunning for you and I, for he can hold his tongue when he liſteth for his advantage: Now Doctor, I will tell what I have done, I have both ſtript and whipt him till it hath grieved me to the heart, and yet I cold make a Joyn-ſtool ſpeak as ſoon as he. The Doctor bid me ſend him to *Bedlam*, for I had fed him too high: but I told him, three pence a day would keep him. I left my Doctor, and came again to him a week after: he asked me how the Boy did? I told him, as bad as he was before, and that he was at the door: he asked me, what I would have him to do? I ſaid, I would deſire him to have him up into his Chamber, and try his skil; he ſaid, he had not time, and called for his cloak, for he muſt forthwith be gone. I perceiving it was the Devils work to hinder his diſ-poſſeſſi-on, left the Doctor and departed.

Being thus toſſed about from one to another, at laſt, by the providence of Almighty God, I was caſt amongſt a poor diſpiſed People, whom the Lord owned as inſtruments in his hand, to do this great Work; to his eternal Praiſe I ſpeak it; for the Lord ſaw their faſtings, and heard their prayers in the behalf of my poor Child, at a wonderful rate. The true Relation of which, is that which followeth.

As was ſaid, It pleaſed the Lord to bring me among a People, who were perſwaded that the Lord would be found, if ſought unto, in behalf of my Child; judging, according to what is before related, that he was poſſeſſed with ſome Evil Spirit; and believing that that kind might be caſt out by faſting and prayer, ſome of them did agree to keep a day for that purpoſe; which was performed in the month of *July*, 1663. by *John Clayton*, *Rich. Aylmore*, *Rich. Webb* & *Tho. Mildman*; Who being met together, one of them ſpake as followeth.

My friends, ſaid he, *We are come about a weighty work, a work too great for ſuch poor unworthy creatures as we are to perform, and therefore it becomes us to go unto God.* No ſooner was the word *GOD* pronounced, but the

the Boy ſlipped down from the Chair he ſate in, crying out with ſuch a hideous noiſe, that made him that ſpake, tremble, though he had no ſenſe of fear upon him; he going on in his diſcourſe, mentioned the name *JESUS*, at which the Boy roared again, and in a ſtrange manner, ſpread himſelf on the floar, where he lay with one leg backward and another forward, with his arms ſpread out: Alſo after he had ended his Exhortation, they went to prayer, and even when the Name of God or Chriſt was pronounced, the Boy was tormented, and much enraged; for he would double his fiſt, and ſeem by his looks to threaten him that prayed, endeavouring to get nearer and nearer to him, till God or Chriſt was named, at which words he would ſtart back, as though he was frighted, uſing endeavours to get out of the Chamber, and had, but that two of them held the door and would not let him; which when he perceived, he crept to the fartheſt corner of the room, crying out, *Legat, go to the Devil Legat, will not you go to the Devil, Legat, Go to the Devil Legat, go to the Devil Legat.* It was obſerved, that though he often repeated theſe words, yet his mouth was open, but his lips moved not; at which time he uſed many ſtrange and abſurd actions: They offered him a Bible, which he would not look into, but ſeemed to be much tormented: they then offered him another Book, at which he was not at all troubled: Thus they continued till about noon, and then he fell aſleep, and ſlep a pretty while, and when he awoke, he was like a natural fool, and could not ſpeak a word, ſaying, *Legat go to the Devil*, as aforeſaid; from whence it appears, that it was not he that ſpake, but the Evil Spirit in him, making Croſſes, wetting them with ſpittle, playing with, and ſpitting on the Andirons that ſtood in the Chimney; and when they were taken from him, he cryed like a Child: after this they ſhewed him a Bible again, at which he was not troubled, but ſeemed to rejoyce: In this condition he continued till towards night, and then he fell into a very ſtrange fit of raging and roaring, calling *Legat* many times. While this fit was on him, one went down ſtairs, and ſtaid a little, and then came up again, againſt whom the Boy was ſo enraged, that he ſpit at him, and would have ſtruck him, but that he was held by two others. After this the evening came on, and they commended him and their work to the Lord, who was able to do more for him than they were able to ask. The anſwer of this day was, the reſtoring of his ſpeech in ſuch a meaſure, that one might underſtand him.

The 14*th* of *September*, 1663. was the ſecond day that they ſet apart to ſeek the Lord in behalf of my Child; at which time there were only three exerciſed in the duty of Prayer, to wit, *John Clayton*, *Rich. Webb*, and *Rich. Aylmore*, except ſome women (who were ſpectators) my ſelf

and

and my wife. When they were met, they applied themſelves to the Lord in prayer, as they did the day before; in which duty they had ſpent the greateſt part of the day, and the Boy ſeemed not to be troubled until it grew towards night, and then he fell into a very great Agony, roaring and crying, *Legat*, *Legat* many times, and was ſo outragious, that he was held by two of them; but a little before night, this fit left him, and then they committed him, themſelves, and their work into the hands of God, who diſpoſeth all things according to the Counſel of his own will. The anſwer of this dayes work was, that whereas before he cold not hold a Cup in his hand to drink, but took it in his teeth, before they parted, he took a pot in his hand, and drunk as orderly as I or any one could, and the next day he read a Chapter without trouble.

And ſo they were led to the third dayes work, being *September* 21. 1663. The perſons that met this day, were *Rich. Webb*, *Tho. Mildman*, *Rich. Pilgrim*, *Rich. Aylmore*, *John Smith*, *John Borchit*, *John Clayton*, with ſome others, both ſtrangers and acquaintance; this day they endeavoured to be there as ſoon as they could, but neither my ſelf, nor my wife, nor Boy, were come to the place appointed; two friends came to meet us, and found us in the way coming, but had been troubled with the Child, by reaſon of ſtrong temptations of the Devil, namely, to cut his throat, or drown himſelf, or knock out his brains againſt a poſt. His mother asked him, if he would go to Hell? *Yea*, ſaid he, *with all my heart:* But at the laſt he came to the place where the aforeſaid friends were, and went laughing up the ſtairs like a fool, and when he was come in, looked earneſtly about him, and ſeemed to count them that were there, by pointing at them: Then after ſome diſcourſe about the work of the day, as in relation to Chriſt's Promiſes, upon our agreeing together, we found our ſelves in an oneneſs of ſpirit, believing the Lords Preſence, and then one went to prayer. The firſt that prayed, concluded his prayer without any material obſervation from the Boy, except ſome inward fretting, which did appear by his looks, and ſnatching with his hand at his face and head.

The ſecond that prayed with an holy boldneſs, asked of God a ſign whether the work ſhould be finiſhed that day; the ſign was, That if God would do it that day, That the Spirit ſhould be rouſed up immediately: and ſo it pleaſed the Lord to anſwer, that at that very time, the Spirit did roar in the Boy with an hideous noiſe, after a manner that we could not tell what to compare it to, but ſomething like the noiſe a dog makes when he howls, and toar open his clothes, throwing his Hankercher that was about his neck on the floor, treading on it with his feet, and ſpitting at him that was at prayer, crying out, *You cannot do the work:*

Our

Our friend replied, *Satan, thou art a Lyar, for through the ſtrength of the Lord we are able to do it*, or words to that purpoſe; further replying, *Thou damned fiend, thou enemy to mankind, who wert a Lyar from the beginning, I adjure thee in the Name of Jeſus of* Nazereth, *come forth:* at which he roared, and beat himſelf, crying out, *What, three dayes! two dayes was enough*; looking wiſhly on all as we ſtood about him, ſaying, *What, nothing but pray! what, all pray! all mad! will you kill your ſelves with praying? three dayes is too much in conſcience.* Then one ſaid, if three dayes would not be enough, we would have three and three too: and then he was very much troubled, and beat himſelf again, and howled as before. And then he endeavoured to perſwade us, that *there was a dinner below, we might go down to that, and eat it.* But anſwer was made, that we had ſet our ſelves to faſting and prayer to plead with God againſt him, and would not eat till the Sun went down: and then he would perſwade us, *that it was night and dark, and time to go home.* Anſwer was made, Thou art a lyar as from the beginning; for then it was about eleven or twelve of the clock. Again, he told *there was a bed, we might go to bed:* And when none of theſe lies and deceits would do, he began with other ſtratagems, and told us *that we had got for every day one, cauld not we be contented?* Anſwer was made, that we would not give over while any did remain. And then he fixed his eyes on the window ſtrangely, and fell a calling for more help, as though ſome ſtood without, and beckned with his hand to them, and bad them come in; *Why did you go out? come back again, come back again, they will not hurt you, you need not fear, you may come if you will; come quickly, what, are you mad to ſtand there?* and then would beat himſelf for anger that they did not come when he called.

It was obſerved that two hats hung in the Window, and a friend took them down, ſuppoſing the Boy might heed them, and when they were down he cryed the more, *Now there is more room, now you may come if you will; come away, come, come:* and then cryed, *Diabolus, Diabolus*, many times, ſaying it many times, *Come, or the work will be done.* And one taking him by the hand, he cryed, *Let my manus go*, many times. One asked me whether I had taught him any Latine? I ſaid, *No.* Then the Boy ſweat much, and ſeemed to be in a great toil or agony: and then told us, *If we would not give over and depart quickly, the houſe would fall and kill us all, you will be all killed.*

Now it was obſerved, that at the departure of every Spirit (which was, as we ſuppoſe, five, at diſtinct times) their departure was with a kind of ſtrange riſing upwards to his throat as if he was ready to be choaked, burſting forth with a kind of belching, and throwing forth his hand, ſaying, *There is one gone;* ſo in the departure, giving the diſtinct

number of them as they went forth, crying out when the third was gone, *There is one for every day*, as aforesaid: And when the fourth went out, he shaked his hand after him, saying, *Fare thee well, farewel, there is four; now all is gone, now all is gone.* One said, Thou art a Lyar; for till God put praise into this Boys mouth, we will not give over: But when he said, four were gone, it was to be observed, he did button up his doublet very carefully and orderly, measuring the breast of it, to see whether he did it even; after which he fell asleep, and slept, as near as we could judge, an hour and an half, or thereabouts: in all which time, we continued earnest in prayer to God, and at the last he awaked and looked about him wildly, and in a little time the fifth spirit began to roar and to be disturbed, as the other before; and then one of us did adjure him in the Name of *Jesus* to come out: Then he said, *If he did, he would go into another*; upon which he was commanded to come out and go to his own place. Then we heard him cry, *Legat, come out, come out, come out, thou must come out, thou must come out,* oft saying it over; and then stopt his mouth with his hands, and coat, and knees, and arms, as if he were resolved to stop in the Devil with them; but at the last, to the praise of our God be it spoken for ever, which worketh wonders, by his own Power alone brought him out; he brought him out with a sneeze and a kind of thruttling in his throat, and so the fifth came forth: at which time the Boy sate very still, with a very sober countenance, lifting up his hands and eyes, as though he had matter of praise in his mind, for the space of three hours: and at that time I was desired to speak to him, but found him dumb, and then he sate down again, and we applied our selves to the Lord in prayer; and the last that prayed, asked of God a sign, as in the morning, whether the work was done? and that if it was done, the Lord should put praises into the Boys mouth; and then the Boy did lift up his hands and eyes, which we did look upon as an Answer from the Lord: and so with one accord returned praise to God with all our hearts: and when we had concluded, we asked the Boy how he did? but he could not speak: One asked him whether we should pray for him? but he did not answer. *James*, said one, if we shall pray for thee, give us a sign; then he did lift up his hands and eyes: and then they went to prayer again that the Lord might loose his tongue, and so they left him (my self, his mother and two other friends more with him) and went into the Kitchin. One of the friends that stayed above put his finger into his mouth, and finding his tongue doubled, laboured to unfold it, and groaned in spirit to the Lord; and it pleased the Lord so to loose his tongue, that he spake, and praised his holy Name, who alone worketh great Wonders. Then we found that the Lord had answered

our

our prayers, to the great joy of us all; then we ſung forth his praiſe, and met that day ſevennight, and kept it a day of thankſgiving to God, for that he was pleaſed to ſhew us that his hand was not ſhortned, nor his ear heavy that it could not hear, but that he is the ſame to day, and yeſterday, and for ever. *This is the Lord's doing, and it is marvellous in our eyes.*

A true *RELATION* of the wonderful Deliverance of *Hannah Crump*, Daughter of *John Crump* of *Warwick*, who was ſore afflicted by Witchcraft, for the ſpace of nine months; with the ſeveral means uſed, and way in which ſhe was relieved.

Chriſtian Reader,

THis following Relation, is not put forth to reflect upon any ſort of People, nor to ſeek any popular applauſe from any; but onely to ſhew that the Lord's hand is not ſhortned that he cannot ſave, or that his ear is heavy that he cannot hear; but the Iniquities of the ſons of men in this day have hindred good things from us, as well as it did in times paſt; and that the want of Faith in Gods promiſes, have made us want thoſe ſpiritual preſences of God by his Spirit; and to manifeſt that if we ſeek him in the way of his Appointments, he will be found of us, as he hath ſaid; Yea, if we have faith as a grain of muſtard ſeed, great things ſhall be obtained by Faith in the Promiſes he hath made, being the onely means he hath appointed (through Chriſt) to draw down the Beneſits and Priviledges that belong to his ſervants by promiſe. And therefore we having had great experience of the Lords faithfulneſs in our approaches to the Throne of Grace many a time, have taken liberty to declare in this particular Treatiſe, two ſpecial Appearances of our God in anſwering our Prayers. The firſt is that that goeth before; the ſecond is as followeth.

One *John Crump* of *Warwick* having a Daughter which was very much afflicted with ſtrange fits, to the amazement of all her Relations, her grieved Father left no meanes unattempted for the Recovery of his afflicted Child, as Phyſick, and what the wiſdom of man would afford him in the place where he lived; but all proved in vain. Then at laſt *He* and one other of his Daughters came up to *London*, and brought up the afflicted Maid, in order to get Cure; himſelf being here before, and having made way to get her into *Thomas* Hoſpital in *Southwark*; ſhe being come, the day of her reception was appointed, her Father with two of her ſiſters (one living in Town) brought her to the ſaid Hoſpital: But ſo it happened that when the Officers came to receive her, ſhe was taken with one of her fits in ſuch a manner that they would not; but ſaid ſhe was fitter for *Bedlam* than to come into an Hoſpital among ſick People. Thus her Father being filled with care and ſorrow, knew not well what courſe to take, but was then adviſed to have her to a man that lived in *Wincheſter* Park in *Southwark*; which advice he accepted of, and went to the ſaid man with his Daughter; and after ſome time of diſcourſe and conſideration he (profeſſing ſome skill in *Aſtrologie*) told them ſhe was bewitched, and that if he did take her in hand he would have five pound, ye could not promiſe perfect cure: *For* (ſaid he) *if I cannot be ſtrong enough for the Witch, after I have taken the affliction from the Maiden I muſt bear it my ſelf; but if I can be ſtrong enough for the Witch, ſhe muſt bear it, till ſhe diſpoſe of it to ſome other, for none of her Familiars will bear it.* The Father of the Maid having received this Anſwer, had no encouragement to make uſe of him.

Thus being at laſt almoſt without hope of obtaining any help for his diſtreſſed Daughter, whoſe diſtracted condition was the cauſe of much trouble and ſorrow to all her Relations, beholding her (if not prevented) to bite her own fleſh, or doing other violence to her ſelf, or ſuch as came to hold her; alſo, that if her own father had at any time taken a Bible to read, ſhe would have been gone and not heard nor read her ſelf, but would fall into her raging fits. And now her Father having uſed all wayes for help, and could find none, like to the poor man that waited for the moving of the waters, ſo had he waited on outward means, and at laſt met with the mercy of the ſame compaſſionate *Jeſus* as the poor man did: For in the month of *July* 1662. the Lord drew forth the heart of one of her ſiſters to deſire that we would keep a day in faſting and Prayer in the behalf of her ſiſter, which we were ready to perform, and appointed a day; at which time appointed we came to the houſe where this afflicted Maid was, and there we found her in a deplorable condition, which put us upon ſome conſideration of the

work

work before us, calling to mind the Promiſes of God for our encouragement; knowing and believing that that God that cannot lie, would be found of them that diligently ſeek him according, to his Promiſe, *Mat.* 18. 19, 20. *Mark.* 11. 24. We having Gods Word to confirm our Faith, and nothing but his Glory for our end, and the diſtreſſed condition of the Maid, being an object of Pity, ſeeing her bound with the bonds of Satan, we applied our ſelves to the Throne of Grace by Prayer: The Maid being laid on a bed, lay a pretty while undiſturbed, but at laſt ſhe roſe and was in a very great rage, and unlaced her clothes to her very skin, pulling her headclothes off her head, crying out in a lamentable manner; in which fit her Father and Siſter proved too weak to deal with her, one of us riſing from our knees to help hold her; ſhe finding her ſelf maſtered, ſaid, *If we would let her alone ſhe would ſit down and be quiet:* Then we ſet her down in a Chair, ſhe was no ſooner ſat, but ſhe ſaid to him that held her *ſhe would kick him*, and as ſhe ſpake, did ſo: Soon after ſhe lay down again, and ſeemed to ſleep between whiles, and after a little time roſe again, and as before, pulled open her clothes, ſtruck her father and ſiſter, took up fire from the hearth, clapped it to her ſiſters arm, burnt it the breadth of a ſhilling that the skin ſhriveled off preſently; and thus ſhe remained by fits moſt part of the day, ſometimes endeavouring to pull down all the Hangings about the Bed and Chimney, breaking the Windows; at other times making excuſes to go down from us, and did ſo far prevail with her ſiſter, that ſhe was let go down, but was not willing to come up again; but that ſhe had left a Tobacco-pipe above, which they refuſed to bring her down, and rather than ſhe would be without it, ſhe came up for it, and ſo was kept in by ſhutting of the door: The reaſon why ſhe ſet ſo much by her pipe, was, becauſe ſhe took very much Tobacco. About mid-day as ſhe lay on the bed, being pretty quiet, one asked her how ſhe came into this condition? ſhe anſwered, *That one time ſhe was ſick, and there came a woman to her and brought her an Apple, which ſhe did eat, and* (ſaith ſhe) *it lieth here ſtill* (pointing to her throat.) We perceiving by this that ſhe might be bewitched, therefore in our petitions to the Lord made mention of the Witch, and deſired he would be pleaſed to rebuke her power, if any ſuch thing were: but at ſuch times as we ſpake thoſe words ſhe would taunt at us, and ſay in an extream rage, *What have you to do with the Witch, cannot you let her alone? ſhe doth not trouble you*, and would labour to diſturb us all the wayes ſhe could, ſo that at the laſt ſhe was fain to be held down on the Bed by her ſiſters; but while they held her down ſhe ſtruck one of us on the face violently, while he was at Prayer by her, inſomuch that ſhe made her own arm ſwell: After

this one of us being at Prayer at the beds feet, and she perceiving she could not reach him, spat at him, so that it hung on his hair and breast, very loathsom to behold; but he continued in Prayer, was not any way moved at it; and soon after the evening came on, we left her very quiet on the bed, as one that was willing to rest her self after a weary dayes work: And truly the Lord was so pleased to give in an answer after such a maner, that after this day she would take a Bible & read an hour or two together; and in a small time God clothed our friend *John Crump* and his daughter *Hannah* with garments of joy for sorrow, and filled all the hearts of their Relations with praise; and so she continues in good health unto this day, free from that affliction, which began upon her on the first of *November* 1661, and continued till the time aforementioned: for which Mercy we may say with the Prophet, *O bless the Lord, for his mercy endureth for ever.*

And let all the people of *England* know to whom this may come, that not by our own power, but by the Power of God, in the Name of *Jesus*, were these two made perfectly whole. We whose names are here under written were eye-witnesses of this great Work of God.

John Clayton. Richard Aylmore.

Mary Boune, the Maids sister.

Joel Jasut.

F I N I S.